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ple copies of either edition of the INTELLI-ics sent ree on application. pommunications to
FREW & CAMPBELL,
Publishers Intelligence

Dead-A Sermoniby President W. K. Pendleton at Fourth Acts XXVI. 8.—"Why should it be thought an acredible thing with you, that God should raise to deful."

he desi:"

This is the question of Paul to Agrippa. It was asked on the memorable occasion of the Apostle's trial for its faith. It is introduced with fine natrable occasion of the Apostle's trial for his faith. It is introduced with fine natural grace and courtesy, but with wonder-derful and startling abruptness and force. The devoted apostle does not fret over his chains, but counts himself happy that he can speak for himself and his cause, in any guise—even that ot a criminal,—before one so competent to judge as his illustrious and learned judge. From this brief but corteous introduction, he proceeded, very modestly and honestly, to state his case. He was himself a Jew, brought up in the strictest sect of his retigion, fair in character, learned in education, and above reproach for piety and devotion. He could appeal to his very persecutors, if they would testify, that he had lived in all respects in harmony with the most rigid discipline of the Pharasee. Yet, with no stain upon his character, with out a reproach that even the most rigid could truthfully bring against him, there he stood, a prisoner before them, accused of the Jews and loaded with chains;—and for what? "For the hope of the prometries and the ford what he forether the second counter of the form the hope of the prometries and for what?" "For the hope of the prometries and the ford what he forether the second counter of the the seco

before you to-day, O, King Agrippa, accused of the Jews!
Such is the brief, but impressive light in which the eloquent Apostle puts his case. A criminal without a crime, arraigned without a fault; and accused for that, which was, in truth, the promise of God and the hope of Israel.

And now, as if chaing under the repression of his eagerness to rush upon his theme, to burst forth with the grand argument of his hope; he seizes the mind and heart of Agrippa with the abrupt and and heart of Agrippa with the abrupt and startling question. "Why should it be thought a thing incredible with you that God should raise the dead?"

startling question, "Why should it be thought a thing incredible with voice in the assurance of God's truth in his heart, and the fire of his spirit in his eye, he startled the astonished Agrippa with a demine, shakes the very foundation of his thoughtless infidelity and fills him with fear. "Why should it be thought a thing incredible with You?" The emby hasis is on 'You.' The question is personal. Agippa was a Jew, "expert in all the customs and questions of the Jews," and the was a fact—the resurrection of the dad—for which such a Jew ought to seem incredible to him. Did he not be wan to an Athelett. Had he not accepted the was not an Athelett. Had he not accepted the history of his people? Did he not boast of the rich providences by which they had been raised up and distinguished above all other nations of the earth? When the flood came and covered the earth, he said "It is the hand of God, when Abraham was called and separated to be the father of a great nation, he accepted it as the favor of God's when his descendents were delivered from the bondage of Egypt, he saw the strong arm of Jehovah dividing the waters, to make a dry channel for them, and the make a dry channel for them and the creature, because the make a development, by inexton the

by their spirit and teach by their example, but it does not bring life and immortality to light, but leaves this great, scientific reasons for his Christian faith. tetranal question of the soul ever more murmuring amid the memories of the paradise lost, with no answer but its own laint echoes.

For with Paul the fact of the resurrection is the heals of the area and referred.

For with Paul the fact of the resurrection is the basis of the new and perfected world, the reconciliation and harmony of matter and spirit, the prophecy and exemplification of both. In it is the answer to the unrest of nature, the instinct by which, through epochs of convulsion aschange, she is ever struggling upward to her emancipation from her present bondage, "waiting the time of the manifestation of the Sons of God;" and to us, brethren, who, even here, have the first fruits of the spirit, who groan within ourselves, waitspirit, who groan within ourselves, wait-ing for the adoption, to-wit, the redemp tion of our bodies, "how like a strain o heavenly music does the message come telling us of the glory that awaits us!"

Problems," or Science and the Soul-Lecture by Dr. George at the Fourth Street Church Last Night. "The problem of problems of our day, says Professor Tyndall, "is to find a le

ritimate satisfaction for the religiou This is no problem for th Christian philosopher. He knows pre cisely how, and on what sufficient source the religious emotions find their legiti mate satisfaction. It is no marvel, how ever, that Professor Tyndall consider this a difficult problem, when he claim that "the man of to-day is the child and product of incalculable antecedent time. His physical and intellectual tex-tures" he adds "have been woven for him during his passage through phases of his tory and forms of existence which lead the mind back to an absymnal past." It does seem rather difficult to account for religious emotion, according to this materialistic scheme of the universe. Man, body and soul, if we accept teaching, is a mechanical product, and where is there any place for religious emotion? Voltaire said that if there emotion? Voltaire said that it there were no God it would be necessary to invent one; and so the evolutionists seem to consider it necessary to invent a religion. But if man is a mechanical "product," there are no voluntary states of soul, and no reason or capacity for religious emotion.

ligious emotion.

The facts of intuition are the great embarrassment of the materialists. Joh Stuart Mill admits that "whatever known to us by consciousness is known beyond the possibility of question." The intuitions are not acquired; they are implanted; and the truths which are thus attested are self-evident, universal and necessary truths. There are some facts of consciousness that have a very important rallicious simplicance as for facts of consciousness that have a very important religious significance; as, for instance, the consciousness of existence, and that life did not begin without a cause, the consciousness of freedom, or of power to will and act or refuse to will and act; the consciousness he stood, a prisoner before them, assumed to the Jews and loaded with chains;—and for what? "For the hope of the promise what? "For the hope of the promise cherished by the twelve tribes of larael, and to which day and night they were looking with longing and hope! Yea; for the hope of such a promise, I stand before you to-day, O, King Agrippa, accused of the Jews!

Such is the brief, but impressive light in which the eloquent Apostle puts his case. A criminal without a crime, arraigned without a fault; and accused for that, which was, in truth, the promise of God and the hope of Israel.

is possible.

According to the mechanical idea, there is no such thing as morality; for moral con-duct must be free, and have reference to some authoritative rule or law. There can be no such thing as providence; for there is no creature; man is simply a chemical combination. This doctrine re-

geren nation, he sompted it is not favore of the mit the notice of Egypt, is a rest to the control of the mit to the part of Hospital Control of H

Household Hints. COPPEE TABLETS.—A Frenchman roasts coffee, grinds it to flour, moistens it slightly, mixes it in twice its weight of owdered white sugar, and then pre-t into tablets. One of those tablets be dissolved at any time into hot or cold water, making at once the very perfection of coffee; and it is claimed that it will go much farther this way.

To Paevent Mildew.—In damp closets and cupboards which generate mildew a tray full of quick lime will be found to absolute moisture and render the air pure, but of course, it is nacessary to re-new the lime from time to time as it be-comes fully slaked. It will be found use-ful in safes and strong rooms the damp air of which acts injuriously on the deeds and documents.

Dyspersia .- Dr. Nichols, who has made a series of dietetic experimenta or himself, has arrived at the conclusion that, if the stomach is allowed to rest, any case of dyspepsia may be cured; that the diet question was at the root of all diseases; that pure blood can only be made from pure food, and that, if the drink of a nation were pure and free from stimulating qualities, and the food was also pure, the result would be pure health. himself, has arrived at the conclus

A HEALTHFUL PRACTICE.-Loosen the clothing, and, standing erect, throw the shoulders well back, then hands behind shoulders well back, then hands behind, and the breast forward. In this position draw slowly as deep an inspiration as possible, and retain it by an increased effort for a few seconds, then breathe it gradually forth. After a few natural breaths, repeat the long inspiration. Let this be done for ten or fifteen minutes every day, and in six weeks time a very perceptible increase in the diameter of the chest and its prominence will be evident.

HOME MADE VINEGAR.—Steep a pir of good, firm corn in two and a half gal-lons of cold water for two or three hours, lons of cold water for two or three hours and then put it on the fire and boil it until the corn shows signs of bursting. Take it off before the grains do burst and strain off the liquor, adding half a pound of sugar to each gallon. Place the cask or the jug containing it, in the sun, and in three weeks or a month the liquor will be converted into good vinegar. The writer tried this receipt, using molassel instead of sugar in one case, but the suinstead of sugar in one case, but the su gar makes far the, best vinegar. It is both good and cheap. Large quantitie can be made by using proportionate quantities of corn, water, and sugar.

A SHORT general summary of the vita statistics of France for 1876 is published in the *Journal Officiel*. The births amoun-ted to 966,682, exclusive of those stillborn ted to 906,682, exclusive of those stillborn, and the deaths to 834,074; so that the increase of population was 132,008 persons. The stillborn numbered 44,680 and the marriages 291,366. These figures are too scanty to be very interesting, though they are not without significance. They show that while France, with a population of 36,000,000, that is, half as much again as that of England—namely, 24,000,000—had an increase of population amounting to 132,000, the increase in the latter country reached 205,000,—half as much again as France. While in England there is one birth to twenty eight inhabitants, one birth to twenty eight inhabitant in France there is not quite one birth thirty-six. That population does not in crease in France so rapidly as in othe countries familar to us is nothing new

but it is well to know the latest record of the fact,—London Times. We publish the announcements in our advertising columns f.r. pay, and seldom trouble ourselves to enquire as to the qualities or merits of the wares advertised, further than to assure ourselves qualities or merits of the wares averaged, further than to assure ourselves that they are legitimate and respectable. But when an article performs miracles in our mutat, transforming the old to young, in appearance at leest, we cannot pass it by unnoticed. We know of people who, years ago, were grey-headed and who now wear dark and glossy hair. How is this? It evidently is not colored, for it has a perfectly natural appearance instead of the harsh, dry, staring look of hair stained with nitrate of aliver or other common hair dyes. Not it has been restored to its youthful color, lustre and vitality by the use of that wonder of wonders, Hall's Vegetable Sicilian Hair Renewer. It has many imitators, but there is nothing like it. The test of years only increases its fame, while its imitators die and are forgotten.—Boston Daily Globe.

For my part, I regret sincerely and deply that our friends have taken up so foolish and utterly Quixotic a business, for it can only fail at last, and leave the democracy not only the laughing stock of the country, but divided against itself-torn by faction into two hostile fragment -while the common enemy will be solid ified and stimulated to a stronger effor

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